

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY
and PROGRESS of **SPIRITUALISM**,
RELIGION and REFORM.

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PRICE TWOPENCE.

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FRIDAY, MARCH 29, 1929

PRICE TWOPENCE

This Spiritualism.

BY FREDERICK H. HAINES F.C.I.B.

I.—THE QUESTION.

THERE is a recrudescence of the subject of Spiritualism in the press. Editors have found out yet once more that readers may tire of "wire-pulling" and the dancing of political puppets, but they never tire of any attempt to solve the mystery of death. We know that so many men and women are "fed up" with the present that the problem of what happens after death becomes a sort of hope-illusion which keeps them going to church or chapel; while others, even if they be of the non-religious type, and make the best they can of what they have got in the present, these also scan a column in their paper on this question of survival with something more than idle curiosity. Man wants to know: After death, what?

The most remarkable feature of this question is its antiquity and its eternal youth. Ever since man developed religion in any form he has pondered "survival"; and each new generation has found renewed interest in seeking an answer to the all-important question. Has an answer been found? Religion through its priesthood and preachers has affirmed life after death for many a century, but with an absence of particulars, which leaves the average man unsatisfied. To many men and women this belief is all a matter of fog and faith and feeble-mindedness. The moment they start asking questions they come up against the wall of the unknown and the unknowable. The average religionist has to be very "simple," and swallow the medicine which is to make him "good." But, alas! modern man has a way of asking questions which must be answered; and Religion, with a big "R," is becoming alive to the fact that ignorance spells failure; and it is no good pretending you know when you are no wiser than the other man.

If religion has failed to give man any satisfying answer as to his enquiries about life after death, it may be conceded that in some degree religion has helped in this life. But science is in exactly the same position, except that it makes no pretence of knowing anything beyond the grave. The practical scientist, of course, will tell you that he is not concerned with the "hereafter." His job is the "present." But the scientist is also a man, and we can assume that if he had any straightforward answer to the all-important question of continuity of life after death he would give it to the world. That he has none is attributable to his dogged pursuit of materialism. Spiritual blindness is the price he has to pay for scientific achievement. So don't blame the scientist. If anyone is to blame for human ignorance it is the religionist. Centuries of prayer and faith and ecclesiastical bondage should have begotten a larger reality of spiritual truth respecting man's hereafter than the nebulous heaven of the average Christian.

Personally I have no admiration for the controversial method in which the press usually approaches this subject. Surely it is all a question of facts. Spiritualism may not be demonstrable to those men and women whose mental state preclude understanding the truth; but the facts are there or they are not there. If a number of people say from individual experience such and such and such happens, it surely happens to them; they cannot all be deluded. Therefore, their evidence may be recorded as part of the phenomena of life if nothing else. It may be subject to investigation; but it is real data for thought. It surely happened. There are many things happening in laboratories of the chemists

which are only cognised by the chemist. To say a thing cannot happen because your experience does not embrace the phenomena is reminiscent of the nursery. Yet, according to newspaper controversy, this is the attitude of some scientists, as well as of many men and women of the world. They know nothing about the facts. They are content to deduce from their knowledge of life that such things could not happen. They affirm emphatically that when a man dies life is extinguished like "the flame of a candle." They may think so; but they lack evidence and proof that others possess, and it were better were they not so dogmatic. They have their view of life. But for heaven's sake don't let them in their state of ignorance come forward to prove the impossibility of what others know by actual experience to be possible. We say definitely that it is "known" to some men and women that the life of man is not extinguished like the flame of a candle; that life does go on after death in a conscious state. And that is what I want to put before you in a way which may help the unbeliever to understand truth, and maybe to realise it in his own experience.

Do not let us minimise the importance of the subject. Youth, so it thinks, can afford to postpone consideration of the problem we have raised. Youth must "have its fling." But middle-age finds the question more insistent; the years revolve with ever increasing rapidity that brings the inevitable hour of solution nearer. And if we attain old age, with its loss of friends and ensuing loneliness, the hours will become clamorous then with thoughts of a possible future as well as redolent with memories of the past.

If this Spiritualism is true, why should religionists make such a gloomy parade of everything concerned with "transition"? I contend that is one of the outstanding disgraces of religious practice that the whole business of "shuffling off this mortal coil" is invested with trappings of woe and joy-killing ceremonial. We all know that as an outcome of these centuries of "religion" men and women are still fearful of death. Priest and doctor are besought by saint and sinner praying for a little longer life: the doctor for chances on this side of the grave; the priest for a less important chance on the other side. The presence of the doctor is of more importance than the priest, and can demand a fee. We see in these facts the great human need for truth. Surely it is time that theologians and scientists ceased chattering about their respective theories of life and death, and allowed the truth of this Spiritualism a hearing as a real contribution to human happiness.

The needs of life are very real; how to LIVE and how to be happy. But until we have attained that higher knowledge of truth which embraces the mysteries of life after death, man cannot be "happy." Can the condemned in his cell awaiting "the morn'" win peace of mind from the chaplain's prayers? I wonder. Manhood may affect indifference and brave it to the last, but play-acting is a poor guise for the emotion that hides behind the mask. If religion is true to itself, and there is reality in this Spiritualism, mankind should no longer be denied the consolation of truth and denied his right to go joyfully on his pilgrimage into the "valley of the shadow."

Every thinker must realise that there is much more in a definite answer to this question of survival than is generally accredited. Clear evidence thereon will do something more than satisfy vulgar curiosity. When I personally obtained "proof positive"—as I have obtained it—the whole purpose of life became of absorbing interest to me and I was no longer content to go on "killing time," as do the majority of men and women, whether they be religionists or non-religionists. I knew a spiritual need which was previously

ignored. Religion became something that had to be given a prominent place in life, and it became something different to the ceremonial and psalm-singing which had previously satisfied me.

Let me, good friends, say this, man can laugh at religion. Man can deem it a waste of time to be kneeling and muttering prayers to a Deity who is unknowable. In his ignorance he is to be pitied, not blamed. But when you grasp the fundamental truth that presently you will be out of your present worldly prosperity or misery—whichever it may be—transferred to a spirit state that has few points in comparison with your present conditions, and that nevertheless you will be a thinking, conscious entity; well, either you are a fool or you will seek wisdom. I submit that before aught else you will want a real religion. Indeed, I venture to affirm that you will become a bit of an iconoclast, at least in thought, and will feel somewhat vindictive towards those current make-beliefs of religion. You will want to engineer a revolution. Believe me, "this Spiritualism" is a revolution as important and as world-shaking as any that man has ever known. I hope to help you to a larger understanding of its importance through these articles, which are written for believer and unbeliever.

[TO BE CONTINUED.]

MR. F. H. HAINES has written a series of books which appeal to those who have spiritual aspirations. They are published by the "Pure Thought" Press, of 173, High Street, Watford, Herts. They are as follows: "Man's Place in Creation," 1/6. "Words of Wisdom for the Spirit Kingdom," 1/-. "Here and Hereafter," 2/6. The three volumes are amalgamated under the title of "The Book of Spiritual Wisdom," 6/-.

Is Evil an Independent Constitution?

By W. ROWE.

It was reported in the "Daily Express" that Dean Inge warned the Church Congress of the possibility of evolution in the direction of evil. He said: "We must not deify the idea of evolution. There is such a thing as progress in the direction of evil. To those who think that the mere lapse of time must eventually bring about the golden age, the devil replies: 'You forget that I am evolving too.'"

Perhaps it would be wise in surveying this problem if we standardised life as a scale of progress, and tried to realise that which is highest and that which is lowest, and where earth life, considered as a plane, stands in the scale, though we must not commit all the people of the earth to one plane. Some of its people live on higher planes than others; for some endeavour to attain ideals that are considered worthy of attainment; others merely let the grossest of life's passions rule them.

The records of ancient theology, and the knowledge given by psychic influence, through Spiritualism, to modern ages, offer us evidence to suggest that the Dean is correct in his affirmation that there are lower states of life than the lowest standards of the earth's people (states inhabited by conscious personalities).

What we have to consider is, is a descent to those lower standards self-degeneration from the standard of life we are born to, or is it progress towards evil caused by the influence of organised evil? If there is such a thing as progress in evil, has it limitations?

According to most of the information given on this subject by spirits, through mediumship, there are planes where personalities exist who are lower than the lowest of the earth. But such planes are described as probationary. They are the natural out-growths of degenerate behaviour, and are the only association possible to spirits who, by allowing unchecked evil to govern their activities, cause such degeneracy. It is stated that the association of such people with the natural consequences of their activities is the only method by which degenerate spirits can be made to thoroughly understand the results of their conduct. But it is also stated that such association is continued only until

the degenerates realise that they are the cause of the conditions they are in and the habitations they dwell in. When they sicken of such conditions, and learn that they are victims of their own folly, they are taught to retrace their steps to higher planes.

Thus it is said that such systems are the natural sequences of human conduct, but under the control of God's law. And although we children of the earth are liable to the influence of evil, especially the influence of degenerate spirits whose earth-life attractions cause them to remain in its vicinity, we are protected by the knowledge of laws that detail the consequences of evil and of good conduct, and we have the power both of self-control and rejection. We are also protected by the higher spheres, especially if by supplication we deservedly address them. Nevertheless it is well to realise our liability to the influence both of the people of the earth and those of wicked spirits living in affinity to it.

The proposition that evil is an organised constitution governed by adepts (such as Satan), and that it is capable of evolution and progress towards evil, is a theory that gives a wider and more dominant range of power to it than the Spiritualist literature generally admits. It is a theory that takes into consideration the possibilities of evil as an independent power, suggesting the possibility of vast ranges of life moving towards standards that the laws of morality cause us to consider degenerate. The idea is related to Judaic theology, and implies that the power of evil becomes refractory to the laws of God, cultivated and organised forces as an independent power, which strives to force its will on mankind for the seduction of human units.

Let us put it differently. We will say that the earth is a producing plane, that it produces human entities endowed with powers of mind and will, which are a means of power, and that each unit is capable, by development, of attaining unlimited power either for evil or for good.

This theory confronts us with a power that urges the way of indulged passions (such as cause the impediment to life that lead to wars and the diseases that impede healthy growth) as a means to degeneration, or to the development of conduct that enables life to function spiritually and the evolution of the perfection of all life's gifts in the harmony that produces heavenly beauty.

It would be foolish to contend that it is not possible for human personalities to sink below the worst standards of the earth. But considered as a system of cosmic consciousness, we are asked to estimate the probability of evil as a power that is evolving to greater depths, a conjecture that suggests that the earth must expect a more terrible propaganda from that direction in the future.

Several questions arise from this argument. Is life progressing from an origin that was its lowest possible state, and towards which it is possible to recede by inattention to the laws of conduct? Or, had life an origin from which it is as possible to evolve increasing wickedness as it is possible to evolve increasing perfectness? Has life perfected reached its ultimate in God? Has wickedness reached its ultimate in evil?

These questions do not restrict us to our earth's manifestations in life. It is possible for evil, as for goodness, to have a universal system in which we are involved, but which has an ultimate to which our system has not yet reached.

Human life is said by science to have evolved from a very much lower state than we of this decade are born to. It is possible that many units recede towards that origin by excessive grossness and by meditated wickedness. It is possible that increasing intelligence, as we of the earth evolve towards intelligence, may enable a cultivation of wickedness that increases its vehemence. We cannot be sure that life during its evolutionary periods was at its maximum of wickedness. (Innocent grossness does not imply the consciousness of meditated wickedness.)

However, the whole question is a problem that is not finally solved. Though Spiritualists have the advantage of modern psychic revelations on the subject, and these declare that evil, even in its worst manifestations, is under the direct rule of God's law for probationary teaching. This suggests that evil is a consequence of, and is only connected with, the lower planes of life's development, and is limited

them. It can do no harm to refresh our interest in the subject by considering a proposition that may awaken our mental forces to fruitful activities. For we never can say that any of life's metaphysical problems are definitely solved.

More About Hypnotism.

By HORACE LEAF, F.R.G.S.

SO MUCH interest has been aroused by my recent article in *The Two Worlds* on "Ought Hypnotism to be Used More?" that I am constrained to say more about the subject. It is a pity that there is so much prejudice against this valuable therapeutic agent, as it deprives the public of one of the most valuable means of curing many mental and physical disorders. That there are a great many individuals who realise this is shown by the correspondence I have received. Hypnotism is also invaluable in the development of psychic faculties and powers, and might be used to the advantage of many would-be mediums whose efforts to unfold their gifts have failed by the use of more orthodox methods.

The principal objection in the popular mind is that hypnotism is dangerous, and robs the subject of his will power; there is little or no reason to justify this idea. It seems to have arisen from the grotesque practices of showmen, whose aim is merely to entertain and amuse the public. Had the medical faculty or trained scientists, especially psychologists, been wise enough to have realised the naturalness and usefulness of hypnotism and exhibited it in a dignified way, it would have ranked high in the scale of respectability. Ignorance and prejudice unfortunately swayed them, and what they rejected public entertainers adopted, to their personal advantage. It was natural that they should entrap the practice in mystery, and do their utmost to keep it from all possible competitors. There was no other way of doing this than to say it was dangerous except in the hands of experts, who were, of course, themselves.

Religion, indubitably stupid and nervous where any form of innovation is concerned, aided the showman by branding hypnotism as unholy. Reasonable grounds for this viewpoint are entirely lacking, but institutional religion abhors reason when it is believed to weaken faith. The demonic theory was generally put forward, based on the Bible, which attributes all mental and physical disorders to the influence of satanic agencies. No intelligent Westerner really believes this theory now, except when in a most religious mood. Such religious moods are still the enemy of progress, and it is possible to find even medical men who will object to hypnotism on this antiquated ground.

Authorities, as Freud and the late M. Cone, along with an immense body of psycho-therapists, have done much to encourage the judicious use of hypnotism as a healing agent, although both relinquished it in favour of straightforward suggestion for the same reason. They found the percentage of responses too low for their purpose. But this is merely an indication of their own defective personalities. The fact is, there is a natural endowment which favours certain gifted individuals, enabling them to obtain excellent hypnotic results. This is not generally recognised by psycho-therapists, simply because they are influenced by theories which are only partly right. The chief theory is that no one can hypnotise another person, that the subject hypnotises himself. The operator merely gives a suggestion which the subject willingly and consciously receives, and the idea then works the result.

This is obviously true to a large extent. We have no reason for believing that one mind can actually control another. Thinking is ultimately a purely personal function. An idea such as the hypnotist's "command" must fail if the subject refuses to entertain it. Hypnotism has, therefore, always been a matter of co-operation between the parties.

Experience, however, soon teaches that there is a subtle something essential to the operator. If that is lacking he will have little or no results. Because Freud's and Cone's percentages of hypnotic results were low, shows that they were not well-endowed with this personal equation; that

Dr. Braid's percentage was high shows he was well endowed with it. Mr. Tom Garrett, who hypnotised the gentleman whose tonsils Dr. Bruening, of New York, recently removed in my presence, is the most endowed person in this respect that I have ever met. He never failed to produce artificial somnambulism in anyone that I saw him hypnotise, even for the first time.

I have the ability in somewhat less degree, and can usually obtain good results with a lower percentage of artificial somnambulism, an excellent hypnotic state for psychological experiments, but not essential for curative purposes.

Mr. Garrett's remarkable power showed early in life. He assured me that he discovered it accidentally when a small child, playing with schoolmates. If he wished them not to see certain things in their games, he found they often could not see them; if he told them that they could not see them, they were quite unable to, and would walk over their tops and marbles, unaware of their presence. There is no satisfactory explanation of so remarkable a gift, but similar faculties are known because they are self-evident and brook no denial when seen working.

That it is time something was done to enlighten the public on the values of hypnotism is shown by a remark made in my presence a few months ago in Salt Lake City by one of the most famous physicians and surgeons in Utah, one of the largest states of U.S.A. We had been talking about the latent powers of the human mind, when he remarked upon the hypnotic consciousness and its healing properties. "Surely, doctor," said a Professor of Utah University, "you don't believe in hypnotism!"

"I do, indeed," replied the doctor. "I regret being unable to exercise it because of public prejudice; but I can assure you that if I dared to use it I could produce cures in five minutes that otherwise I couldn't in thirty years."

He continued in this strain, showing how grieved he was that ignorance paralysed this branch of his work. Deeply religious, this man regarded his medical work as a duty to God and the human race, yet stupid bias robbed him of this wonderful power.

For many years I have proved the value of hypnotism as a curative agent, although I have sometimes been compelled to use it surreptitiously by adopting the more prolonged methods of the psycho-analyst or of the suggestionist. In these ways the subconsciousness can be induced above the limen of consciousness, and set to work. Many people have gained immense benefit by these practices. Persecutory insanity of a dangerous kind has been cured in two weeks; extreme stuttering in a few treatments; epilepsy in a short time; excessive smoking in a few days; nervous storms, which have paralysed the memory on important occasions, and seriously impeded the individual's economic progress in life, have been invariably cured. Even insane emotions of the following kind.

A major of the British Army, who had been struck in the head during the war with a piece of shrapnel, lost all interest in his wife and children, and refused to see them for eight years. After four hypnotic treatments his affections suddenly returned, and he became reconciled to his family.

More use should be made of hypnotism for encouraging the development of mediumship. I am confident that in this way psychic faculties could be more rapidly induced, saving time and increasing utility in this field.

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All letters received in connection with the above will be considered by the Healing Committee at the next Quarterly Meeting, and all testimonials duly returned.

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Hon. Sec. Healing Committee.

THINK all you speak, but speak not all you think.

THE cross is no longer a cross when there is no one to suffer under it.

growths which ever tend to dull the hearing of the spirit ear and cloud the vision of the spirit eye. Put tears away, banish all gloom and doubt. I live, you live, our lives together knit, united in one beauteous melody, one chord divine, God's children all, revealing the Great Architect's wondrous purpose in creation, and by that mighty power which we call thought, more potent than the action of the sword, breaking those man-made barriers which divide and separate the children of the light. We who have crossed the stream with you unite, making one mighty army, seeking the freedom of God's children, fighting beneath truth's banner, levelling all opposed to light and unity of service. To the One and Universal Father spirit calls spirit. Onward, the day is God's. If man but answer to the call and to service, and to himself be true, Thy kingdom come, Thy will be done on earth as in Thy heavens. Let Thy children's actions speak. Come, God of Hosts, and spread Thy mantle o'er Thy children, sealed with Thy mystic symbol on their foreheads, Thou and Thy children one, yea one at last in the divinest ecstasy of Love.

The Artist's Strange Model.

A TRUE STORY.

By BRUCE KINNAIRD MOIR.

ONE summer's evening many years ago the London train drew up at a wayside station, and Mr. Western, a fashionable miniature painter, alighted. He was driven in the twilight through charming scenery to a delightful old country house, to which he had been asked in order to paint the portrait of the owner's daughter, who was just coming of age. In due course he was conducted to his bedroom. It was an exceedingly pleasant room, with two big windows which let in plenty of light, with a fine carved four-poster bed of black oak, while the rest of the furniture was of the same period.

On the second morning after his arrival the artist woke suddenly, hearing a noise by his bed. It must have been about four o'clock, and the room was quite light. On sitting up in bed to ascertain the cause of the noise he was surprised to see a woman moving about, and, much to his astonishment, her clothes were of a curious fashion, such as were worn by ladies of quality in the early eighteenth century. She walked listlessly about, and stood for some five minutes in the middle of the room, and suddenly disappeared. The artist said nothing to his host the next morning, but waited to see what the next night would bring forth. Sure enough, the same thing happened again, at the same time. Then an idea occurred to the artist, and that night on retiring to bed he placed his materials on a table beside it, in order to paint the apparition should it appear again. In the morning he was awakened in the same way as he had been on the two previous mornings. He immediately began to paint a miniature of his strange visitant, and in about three days his painting of her was complete. That day, on going down to breakfast, he took it with him to show his host.

"Can you tell me," he said, "who this lady is? She has visited my bedroom for the past five mornings at about four o'clock." His host took the painting, and when he had glanced at it a look of astonishment and horror came into his face. He took the artist aside, and begged him not to mention the fact to any of his guests. "You have portrayed exactly," he told the artist, in a voice that shook slightly, "the features of a lady who about a hundred and fifty years ago committed a murder in this house, and is reputed to haunt it at a certain season of the year. It is her spirit who has been your model."

Mr. Western always kept this miniature as one of his most treasured possessions. The features are vindictive and cruel, and many people shudder at the evil expressed therein. The miniature is still in existence, being in the possession of a Mr. Surrey, a grand-nephew of the artist who sat with such a strange model.

Love.

Received through MRS. BEACH.

WHAT is it I lack, which other people possess, and which I cannot find? Where must I seek it? I have everything which money can buy—a large house, standing in its grounds, servants to wait upon me, and wealth at my command, and yet I am not happy. I will go out into the highways and byways, and seek for that which people call happiness.

As I came out of my house I lingered awhile, and saw that a cloud was hanging over it, obscuring the sun. The flowers in my garden were drooping, and I passed, with a heavy heart, on to the road, which seemed to be grey and cheerless.

And as I wandered on, pondering over my lonely lot, the sound of someone sobbing fell upon my ears. I looked, and saw a boy lying by the roadside, with his head on his hands weeping bitterly. I tried to pass on, but an unaccustomed feeling of pity took possession of me, and I paused and said, "Who are you, child, and why do you weep alone?" and the boy answered and said, "I am one whom the world passeth by, and in the struggle for wealth, pleasure and fame mankind hath no use for me."

My heart ached for the child as it had never done for anyone before, and I said, "Rise, dry your tears, and come with me, for I too am lonely, and I will give you a home with me." The boy arose, and dried his tears, and placed his little hand in mine, and looked in my face and smiled. As he smiled, some of the ice melted from around my heart, and my steps grew lighter as we turned homeward. Then I noticed that he carried a flower, which was withered and faded, and I said to him, "Throw away your flower, little one, and you shall have the pick of my garden." But the boy only smiled, and clasped the flower closer.

As we entered my garden gate the sun burst through the clouds, and the flowers lifted up their heads, and in the house the shadows had passed, and everything seemed bright and cheerful, and the boy placed the drooping flower in water. It bloomed again, and gave forth fragrance, and was a thing of beauty to behold, and my heart was filled with gladness. I said, "O boy, stay with me always, for once having found you, how can I let you go again?" and he answered and said, "So long as there is a place in your heart for me, there I will ever be." The name of the boy was "Love," and of the flower that he carried "Happiness," for where one is there will the other be, and never shall the two be parted.

Love, God's greatest gift to man! God is love, and therefore if we have love in our hearts we have God in our hearts also. The love of a man for his wife, the love of parents for their children are great indeed, but the love of God for His children is Divine. Christ said, "A new commandment I give unto you, that ye love one another." What a very different world this would be if we all kept this commandment.

Have you ever thought of it? A world of love, no quarrels, no poverty, no loneliness, and no wars, for where love is there could be no wars. This is what God meant this world to be, and only man in his blindness, selfishness and greed has made it what it is to-day. A heart incapable of loving is indeed a terrible thing. It is so easy to love anyone who is kind to us, but Christ said, "Love your neighbour as yourself; be kind to those that hate you." This seems a very hard thing indeed to do, but to a heart filled with love of God it is easy. If we looked for the good in our fellow-men as diligently as we do for the bad, we would find something worth loving in everybody.

When next you have unkind thoughts of anyone, think of their good traits, ponder over God's goodness to you, and you will find love stealing into your hearts. When you feel inclined to grumble at your lot in life, seek out someone worse off than yourself, listen to their troubles, comfort them if you can, then count your own blessings, and you will be very much surprised to find how good God is to you.

To live long it is necessary to live slowly.—CICERO.

The True Spirit.

THROUGH M. COX.

HESITATE not to seek for the spiritual as it should be sought, and not that which is oftentimes called such.

How many of the children of the earth plane living as spiritual are worthy of this divine name? Nay, many of them desecrate the holy word. Far better to call each other "psychic" people, for surely this is a word more appropriate for many who use these powers and do not give one thought to Him who has bestowed them. This name would not hold them so responsible to their Father, who sent unto them the wondrous Christ, endowed with these powers and gifts, as a living example and to teach them spiritual progression, and who was, when on earth, the greatest Spiritualist that had ever lived in the body.

Only those who have a perfect right to be known and called spiritual are the children who live as he lived, to love as he loved, and sacrifice and teach all he did teach; who live for the good of others, not for themselves, denying the earth pleasures to teach and heal the sick, and to give the light and truth unto those who are still thirsting for the knowledge.

Many there are now, as of old, who are ready to persecute and to scorn the spiritual children of the Father; who are teaching the wondrous life to come, as he would have them taught; of the love and beauties of the light and truth that is unfolded to them. And unto these I say, "They are the chosen and blessed of the Father," doing His work and seeking no reward here, but knowing and realising His blessed self within, helping them ever onward.

To those of the people who call themselves such, and are not, I say, "Search yourself, for your Father expects much from you. Look for the spiritual within, for if you have it not, yours will be the condemnation. Others in your surroundings are watching for the Father within, and turn away in wrath with you, and will not search themselves for Him, because you have Him not; and so woe unto you who use His gifts for your own personal demonstration, and not to teach all He would have you give unto His children, to bring the peace, happiness and love and the blessed assurance that He still lives in all who seek and accept Him."

M I L L O M .

ONE of the oldest Spiritualists in Millom was Mrs. Elizabeth Anne Cairns, wife of Mr. John Cairns, of 3, Lord Street, Millom, who passed to the Higher Life on Saturday, March 2nd, with painful suddenness. Mrs. Cairns was 54 years of age, and had been associated with the Millom Spiritualist Church since girlhood. She was also an active worker in the local Labour Party. Her mother (Mrs. Dixon) was amongst the founders of Spiritualism in Millom fifty-two years ago, while her sister (Mrs. Wilkinson) has been an active worker on the public platform for over thirty years.

The mortal remains were laid to rest on Tuesday, March 5th, Councillor Dan Griffiths, of Barrow, officiating both at the church and the graveside. The hymns, "Abide With Me" and "Friends Never Leave Us," were sung at the church, and "Nearer, My God, to Thee" at the graveside in the Parish Churchyard. On Sunday, March 11th, a memorial service was conducted by Mr. Griffiths, and presided over by Mr. J. Constable, President of the Church, who, in well-chosen words, expressed the deep regret and sympathy of the members, adding a few words of consolation to the relatives. Mr. Griffiths delivered an inspiring address from the subject "Where are the dead?" Mr. S. Chadwick presided at the organ.

UNDER any bodily pain, let this be some consolation to you: that there is nothing base or immoral in it, and that it cannot in any respect injure or debase your governing principle—the mind; for it can neither affect it in its essence or in its social capacity.

TRANSITION OF MR. HERVEY CARTER.

WE regret to have to record the transition of Mr. Hervey Carter, of Saddleworth, who passed to the Higher Life on Sunday, March 24th. Mr. Carter had been a Spiritualist for over forty years, and his benefactions have been of great assistance to the movement in Lancashire. Only some two years ago he gave a donation of a thousand pounds to the Britten Memorial Fund on condition that two thousand pounds were raised from other sources, which condition was fulfilled. The funeral took place at the Saddleworth Church on Wednesday, March 27th, Mr. E. W. Oaten officiating. We shall refer to the matter at greater length next week.

ACTIVITIES AT CLAPHAM.

ON Sunday, March 10th, a new Spiritualist Church was dedicated at the New Morris Hall, Bedford Road, Clapham, and a goodly company assembled. Mr. Stuart Berry, of Reading, dedicated the hall, and delivered the address. The service was of a simple kind. Mrs. Barnard read a lesson on "The aims of Spiritualism."

Mr. Berry expressed his confidence that the time would come when they would look back to that night with thankfulness. The opening of a new church was always an event of importance. They would find difficulties, and their responsibilities were not small, but where there was a high ideal and sincerity of purpose there was always the possibility of progress and ultimate success. He believed the message which they were going to give through that church would spread abroad the gospel of the love of God and the truth of human survival. Spiritualism had brought comfort, consolation and solace to thousands of aching hearts, and in the next few years he believed that many things which now seem difficult would be made plain.

Mrs. Donaldson (President of the church) sang a solo, and also concluded the meeting with clairvoyance.

BRADFORD DISTRICT COMMITTEE.

THE monthly meeting was held at Yeadon, Mr. Nixon (President) in the chair. Mrs. Williamson gave the invocation, and a few minutes were spent in spirit communion, Mr. and Mrs. Williamson and Mr. Sutcliffe describing spirit forms.

Mr. Slater gave a welcome to the Conference on behalf of the Yeadon Church. Mr. Nixon (our new President) returned thanks, and then gave a short address. Although we might not always agree, we might give each other the compliment of working for the good of our great cause of Spiritualism. Mrs. Harrison moved a vote of thanks to the President, expressing a desire for harmony. This was seconded by Mr. Williamson and supported by Mr. Wilson. Roll call was responded to by six churches, represented by eight delegates, two associate members, and four officers. The ordinary routine business—minutes, correspondence, and finance—was quickly disposed of. Mr. Leng gave the report of the Y.D.O. annual general meeting, which brought forth much discussion. Plans for our D.C. and A.G.M. were discussed, and then referred to churches, to be brought back to our next conference at Batley Carr. Our mutual help fund was also discussed, as the balance sheet revealed only a small balance. Churches in our area were requested to make retiring collections, and forward to the Secretary. This brought the business to a close.

In the evening a propaganda meeting was held, Mr. Nixon presiding. Addresses were given by Mrs. Harrison on "Spiritualism and politics," Mrs. Williamson on "Spiritualism and the call of life," Mr. Sutcliffe on "God the creator," and Mr. Williamson on "The voice within: what will you do? or the awakening of consciousness." Thanks were accorded our Yeadon friends.

BLESSED are the dead, for they are with God.

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FRIDAY, MARCH 29, 1929.

The Eternal Resurrection.

SPRING is here! The gradually lengthening days and increased power of the sun remind us of the eternal resurrection. The delicate green buds of the lilac are lured to their unfoldment by the mid-day sunshine. The happy love song of the birds upon a thousand trees fills the early morn with music, and reminds us that Nature is awakening from her winter sleep, bringing back life and warmth to these northern regions. Anticipations of the summer rise even superior to trade depression. The ploughman follows his steaming team along the newly-turned furrow midst shower and sunshine, and the beads of moisture on his brow are tokens of his faith in the future. It is the season of hope and anticipation.

Small wonder that the early Christian, with his little knowledge of Nature's laws, and his eternal faith in the future, adopted the ancient pagan festival of Eastertide. The "resurrection of the eternal sun" is the natural period in which to celebrate the resurrection from the dead. All Nature to him was a parable, and symbolic representation meant everything.

From thousands of Christian pulpits there will go forth the message of Eastertide, "He is Risen," and the minds of the assembled congregation will go back two thousand years to the memory of events which are recorded as having occurred in Palestine. On the happenings of the past rests their hope of the future, for many of them have nothing but historical tradition and legend upon which to rest their faith.

The New Testament gives us many stories of the re-appearance of Jesus after his interment in the sepulchre: His appearance to Mary; his conversation with the Disciples on the road to Emmaus; and his further appearance for the satisfaction of Thomas at a later date; and it is upon these records, much discussed and often criticised, that the Church has largely based its teaching of the resurrection from the dead. If, however, Christ was an exceptional person, different from the mass of humanity, then his resurrection, however well proven, would be no real guarantee that the ordinary man, different in type and kind, would enjoy the same experience. It is just in so far as we regard him as a specimen of the "genus homo" that we become entitled to share with him in the common experience which awaits all men.

For the Spiritualist the matter is settled beyond peradventure or doubt. Resurrection is the natural sequence of every death-bed, and every grave is the preliminary of advent to the spiritual worlds. Eighty-one years ago a determined and sustained effort was made to convey to the masses of humanity (then drifting to a hopeless materialism) the same evidences that were given to Peter, to Thomas, and to Paul: the same evidences as were demonstrated to the priests in the ancient temples of Egypt, India and Chaldea: the same evidences as were given to the Red Indian around his camp fire, and to the barbarian walking the primeval

forest. Such indications of the actual existence of a spirit world had been crowded out of human experience, with rare exceptions, by the war of theological wranglings and the rigidity of dogmatic assertion. Religion had become very much a studied system of outward observances, which many had become a whitened sepulchre.

Eighty-one years ago the angels brought us the renewed evidence of the resurrection. They established it not only as an historical happening, but as an ever-existent fact. It is becoming the red blood of all modern religious movements, suffusing the face of the old beliefs with the healthy glow of warmth and movement, and removing the creases which theological observances had imprinted thereon. To-day every morning is a resurrection morning: every home is the garden of resurrection: every fireside can be a chamber where sweet communion may be enjoyed by those whose hopes had been apparently frustrated by the grave. In the bosom of every family it is possible to accompany every funeral with the victorious cry, "He is Risen." To-day "the touch of a vanished hand, the sound of a voice that has been stilled," is felt and heard, not alone at the sacred shrine, but in tens of thousands of homes in every civilised country in the world.

Conscious communion with those gone before has become a normal part of the everyday experience of thousands of us, and though clouds may rattle on the coffin lid, and the moisture come to our eyes as we lay aside the discarded garments of our beloved, the light of eternal sunshine is on our brows, and we smile through our tears, for we know that in the wonderful wisdom of Eternal Providence our beloved rise in a glorified body; and all that is dear to us—love, memory, personality—survive the tomb, and gaze down in helpful interest upon our continued strivings. Not only shall we meet them again in a brighter, better land, but as long as love lasts they will be our companions, walking at our sides, strengthening and sustaining us in hours of trial, and leading us through the world of material gloom into the land of a brighter sunshine.

To many of us every death-bed is a resurrection chamber, and Eastertide is a regular and recurring experience. "Bury me where you like when you can catch me," said brave old Socrates, and though the world calls him pagan, he had a surer and firmer grip of eternal realities than many a vested priest. The story is told of the child who, seeing the spirit of goodwill and fellowship which existed at Christmas, asked "Why can't it always be Christmas?" He was just anxious that the spirit of happiness should be an eternal reality, and so we can say to the creed-bound soul, "Why can't it always be Easter?" Why cannot we always celebrate the resurrection from the dead? The graveyard may hold the mouldering mortality. The spirit world holds those who are dear to us. And in the silent hour their faces appear to us, their voices are sometimes heard, urging us on to be faithful in the fulfilment of life's duties, for all mortality is but the portal to immortality, and death is indeed the gateway of eternal life.

*

AN INQUIRY.—One of our correspondents would like to know if there is anyone still living who was personally acquainted with Florence Nightingale on the hospital ship "Tasmania." A communication recently received gives our correspondent reason to think that there may be. If anyone can offer us any information we should be glad.—EDITOR.

MEXBORO.—The Mexboro friends have to regret the transition of Mrs. Elizabeth Winfrey, wife of Mr. Thomas Winfrey, who passed away on March 12th, aged 89 years. Mr. and Mrs. Winfrey have been Spiritualists for over forty years, and their home has been an open house for every medium who visited the district. The interment took place on Friday, March 15th, at the Mexboro Cemetery, Mr. C. Porter, of Sheffield, officiating. A large number of Spiritualists from Mexboro and the surrounding districts attended. The service at the graveside was conducted amidst a shower of flowers thrown by the many friends, which completely hid the coffin. A memorial service will be held at the Mexboro Spiritualist Church on Easter Sunday, and will be conducted by Mr. Porter.

CURRENT TOPICS.

THIS week Modern Spiritualism celebrates its 81st Anniversary, and never in history was the movement so virile as it

is to-day. Fifty years ago one of our critics and opponents asserted that Spiritualism was "in its coffin, with the lid nailed down." To-day it is living and active in every department of human life. Scarcely a day goes by but the press is recalling attention to its activities, while in every centre where men meet to discuss serious matters it is the most interesting topic of conversation. Whether in the palaces of the rich or the cottages of the poor; among the cultured university professors, or in the workshops of the land; on the terrace at Westminster or in the remote villages of agricultural England; in all ranks and among all classes there are to be found men and women who are proud to call themselves Spiritualists, and to assert without the slightest reservation that they have talked with the so-called dead. Slowly but surely it extends throughout the world. Frowned upon by the Church and penalised by the law of the land, with every possible obstacle thrown in its path, and every handicap that a movement of humble origin can experience, it goes from victory to victory, and to-day the scientist, equally with the philosopher, is unable to explain life or religion without it.

IT MAY, of course, be said that Spiritualism is as old as humanity, and in a sense that is true. The ancient Spiritualist lived in a world of miracle, where an anthropomorphic Deity interfered in the affairs of men by what was called miraculous intervention. It was eighty-one years ago that the revelation of the spirit world became not a matter for awe and wonder, or mystic reverence, but a matter for sincere and thorough investigation. Modern Spiritualism is not based upon either the miraculous or the supernatural, but has been found to be dependent upon unerring and immutable laws, which are part of the order of the universe, and which may be patiently and methodically observed and tabulated.

MANCHESTER Spiritualists will celebrate the event as usual on Good Friday. When all Christendom is mourning a dead Christ, Spiritualists will be celebrating the discovery that there is no such thing as death; the discovery of a spirit world, broader, more varied, and transcendently lovelier than anything earth can show. The Co-operative Hall, Downing Street, Manchester, has been the Mecca of the Spiritualists of the north for thirty years. In song and speech the celebrations will pay tribute to the early pioneers, who helped to spread the knowledge of life's eternal nature throughout the world. In many other centres, too, the example of Manchester has been followed, and celebrations will be held in several districts on Good Friday. We trust that all of them may be marked with the enthusiasm and harmony which so great a cause deserves.

THE Rev. T. T. James, M.A., Secretary of the Lancashire and Cheshire Congregational Union, speaking at Ramsbottom recently, alluded to the changed attitude of the public mind towards Sunday. He said these were desperately difficult days for the Churches. "They had only to watch the motor traffic on Sundays to get evidence of the fact. Some people were living on the religious beliefs which they had inherited from their parents, and if they did not get back to first-hand religious experience, he would not give much guarantee for the future." Mr. James appears to have put his finger on the spot, but he hardly goes back far enough. For 1,900 years the churches have been living on the religious experiences of a little band of Spiritualists who stood together in Palestine, and the churches appear to have lost all personal touch with the spiritual world. There cannot be much guarantee for any of the churches until they get back to their original foundation. The religion of the early Church was not a series of beliefs or

conformity to a creed. It consisted in a personal and conscious contact with a spirit world, and the actual presence in their midst of those who had passed through the tomb. This was the first-hand spiritual experience which was worth while, and to the individual who possesses it creeds and articles of belief are mere matters promulgated to define his relationships with his fellows. His relationship with his God and the spirit world are a matter of first-hand experience which is often above and beyond description.

FROM Buffalo, New York, comes the report of the prosecution of Dr. John Joseph Carroll, minister of the Spiritualist Church of that State, and Mrs. Lillian Grant, who were prosecuted for violating the district licensing law by practising mediumship without a licence. (In Buffalo the district authority issue licences to professional mediums.) Dr. Carroll, as the pastor of his church, conducted a seance at the home of Mrs. Grant on February 13th on behalf of the funds of the church, and this was taken as a breach of the licensing regulations. In his handling of the case Judge Schudt declared that "beyond doubt Spiritualism was a religion, and the only question involved was whether or not the defendants acted for profit and gain, since a collection was taken up at the seance." The court held that the seance was a part of the ritual of the Spiritualists, and that there was no testimony in the case to show that the defendants acted merely for profit. The funds derived at the seance were used to defray Dr. Carroll's expenses, and the remainder was turned over to the building fund of the Unity Spiritualist Church. The case was therefore dismissed. *The Banner of Life* says: "The time has come when every Spiritualist medium and every Spiritualist in the United States should demand that Spiritualism should be given the same rights as any other religious body." and it stigmatises the action of the police as both malicious and dastardly. As we report the case on another page, we need only remark that police methods in the United States seem to be as undignified and unreliable as they are in this country, but we are glad to know that a medium practising for and under the supervision of a church is protected.

NEXT WEEK we shall print the manifesto which has been issued to the leaders of all political parties, with the view of discovering their attitude towards the need for righting the wrongs under which Spiritualists suffer, and we hope every Spiritualist in the country will enter into the campaign with vigour and vim. Candidates are being adopted in all constituencies. It would help very much if members of the churches would go to the trouble of ascertaining the correct names and addresses of all candidates adopted by all parties in the next General Election, and forward them to the Secretary of the Spiritualists' National Union, 162, London Road, Manchester, in order that they may be circularised from headquarters. This does not by any means mean that they should not be approached by church members as well. It is very often true that a direct approach from a voter in his constituency carries more weight with a candidate than circulars from outside.

CREMATION.—The report of the Cremation Society of England for 1928 shows a total of 3,436 cremations during that year. Of these 1,483 were at Golders Green. Manchester ranked second with 367, and then followed Woking (344), Norwood (306), Birmingham (157), Glasgow (141), Liverpool and Ilford (103 each). The statistics show a steady increase in the number of cremations from year to year, and we are glad to see that this cleanly and sanitary method of the disposal of human remains is growing in popularity.

AN American lecturer wished to explain to a little girl how a lobster casts his shell when he has outgrown it, so, by way of illustration, he said: "What do you do when you have outgrown your clothes? You throw them aside, don't you?" "Oh, no," said the little one, "we let out the tucks."

CORRESPONDENCE.

OPERATIONS UPON THE BRAIN.

SIR,—Although I have personal respect for the vast knowledge of Mr. E. S. G. Mayo, I feel compelled to offer some criticism upon his article under this heading.

Following his comments on the Ferrier experiments, he writes: "These and other experiments formed the basis upon which surgeons have subsequently operated upon human subjects." This statement is highly questionable; moreover, prominent brain surgeons have refused to give the statistics of deaths following brain operations. Mr. Mayo says: "Our materialist friends find Ferrier's contention annoying," but I would suggest that Spiritualists found his practices more so. I cannot (being away from home) put my hand on the book Mr. Mayo quotes from, but I remember reading Dr. Ferrier's cold-blooded statements in the *Philosophical Trans.* (1875) "Experiments on the Brain of Monkeys," where one finds reference to such crude and cruel experiments as the **PIERCING OF THE BRAIN WITH HOT WIRE**. The repetition of such unscientific and immoral experiments have been numerous, and no benefit appears to have come from them.

When I took the negative position recently in debate on the benefits of vivisection at a Scottish University, my opponents made no mention of any alleged benefits derived from experiments upon the brains of living animals. I strongly suspect such benefits do not exist. In any case, a knowledge of physiology at the expense of our humanity is dear, and Spiritualists may yet do that sacred work of emancipating the animals from vivisection, in which the Church has so lamentably failed.

In conclusion, may I say that in no respect do animals differ more from human beings than in the brain. Clinical observation, post mortem examinations, combined with careful thought and a touch of genius, may have advanced the knowledge of brain surgery; and knowledge of brain functioning, including that of the speech centre (described by Prof. James as "the brightest jewel in physiology") obviously owes nothing to animal experimentation. Charcot, the great brain specialist, once said: "The utmost that can be learnt from experiments on the brains of animals is the topography of the **ANIMAL'S** brain."

HARVEY METCALFE.

A DISCLAIMER.

SIR,—I am writing this from the house of Mr. and Mrs. Trueman. There is an article in the current issue of "our paper" on "Fortune Telling," by H. Adams. In this article is a statement that Mrs. Trueman, of Plymouth, was prosecuted by the police, but the case was dismissed because her statements were true. Would you please make a denial. Mrs. Trueman has NEVER been prosecuted, and she is much perturbed about this statement, which no doubt has been made in good faith, but the writer is misinformed. May I add that from my own personal knowledge I can bear out Mrs. Trueman's word, as she has never given readings of a professional nature in her own home. W. H. EVANS.

REMINISCENCES OF TOM TYRRELL.

SIR,—On page 167 there appeared, under the above heading, a very interesting article—anything relating to that valued worker would be of interest, especially when related by Mr. Thos. Timson. But one point in that article caused me some little surprise. Amongst a number of old-time workers, Mr. Timson refers to Victor Wyldes, the "fire medium." Is Mr. Timson referring to Victor Wyldes AND another worker, or does he claim V. W. as being a fire medium? Seeing that V. W. was an old friend of mine, was best man at my wedding, and that he and his wife and family occupied rooms at our house for some considerable time, I have no recollection of him as claiming fire mediumship, that reference surprises me. At the same time, I am not denying the possibility of such being correct.

I knew Wyldes as an eloquent speaker, good clairvoyant, and perhaps the finest living psychometrist of that day. This recalls an amusing incident, while staying at our house

Someone had sent him a lock of rough shaggy hair. Wyldes asked me to sense the conditions of it—at that time I was not interested in psychometry. "Well," said he, "when I hold that in my hand I want to say hee haw! Hee haw!" "Someone has been trying to pull my leg. They have pulled the hair off a donkey, but I am not an ass. I shall tell the individual concerned is a very stubborn personality."

JOHN G. WOOD, Dipl. S.N.U.

THAT OPEN LETTER.

SIR,—Although we here are some 6,000 miles from the hub of things in the old country, we are not entirely beyond the possibility of keeping in touch with some of the events that happen there. Thus, when the issue of your paper Jan. 18th came into my hands this morning, and I sat down to enjoy your "Open Letter to 'The Daily News,'" I was already moderately well posted regarding the nature of some of the induced contributions from distinguished persons that were being presented as evidence for the prosecution of this "Great Commission of Enquiry" which has been organised by that paper to put "Spiritualism on Trial."

It is a merciful dispensation in the scheme of things that a Spiritualist may possess a sense of humour, just the same as if he were an ordinary person! If it were not for the persistent stream of misrepresentations which is poured out whenever this particular "stunt" is started by the press, it might annoy him, and generally upset his equilibrium. As it is, I am sure the contributors of these stupid attempts at deceit, which we know to be the truth would be really aggravated did they realise how completely these silly displays of ignorance fail to hurt us, but how thoroughly they annoy us. It would be interesting to know by what name a psychoanalyst would describe the complex from which some of these distinguished contributors are suffering—but it would not be found to be the same complex in every case. Let us take five carefully selected specimens: The Rt. Hon. J. Robertson, Earl Russell, Hilaire Belloc, Aldous Huxley, and Mrs. Bradlaugh Bonner, all eminent persons in their respective walks of life. The first and last named might well comfortably fit into the same category. Earl Russell and Mr. Huxley have many points in common, but they would still require to be differentiated from each other in their analysis. Mr. Hilaire Belloc would, I think need a special complex all to himself, as the angle of vision from which he views Spiritualism and Spiritualists is entirely different from that of any one of the other four. But the more different they may be "au fond"—take Hilaire Belloc and Mrs. Bonner, for example—the more they are alike in their determination to condemn what they do not understand, and have no wish to understand, because it is foreign to their respective prepossessions.

One thing in which they are ridiculously alike (but of which they are blissfully unaware) is the absence of the power referred to by Robbie Burns in his immortal lines:

"O wad some power the giftie gie us
To see ourselves as others see us."

Did they possess that, their stupendous impertinence would at once be apparent to them, and might even shame them! (I take the dictionary meaning of that word, impertinence: "The quality of not pertaining to them; matter in hand; irrelevance; intrusiveness; meddling; that which does not belong to one.")

But I started this letter to you, sir, with a definite intention, which, accidentally, has been pushed into the concluding paragraph. I wanted to thank you for the "Open Letter" referred to in the first paragraph. That is an editorial by which you earn the grateful appreciation of all Spiritualists who fall naturally into the class you so clearly define in the sixth paragraph of your article. Those who have found the truth for ourselves, for whom the scheme of the universe is necessarily conformable to the knowledge we have obtained, and whose lives are happily dominated and guided by that knowledge, are proof against "the slings and arrows of outrageous" criticism, such as we have been considering. We thank you for stating our case in a manner that should admit of no misunderstanding.

Johannesburg, South Africa. T. A. R. BURCHARD.

SOCIETY ADVERTISEMENTS.

South Manchester National Spiritualist Church and Lyceum,
PRINCESS HALL, PRINCESS ROAD.
MOSS SIDE, MANCHESTER.

SUNDAY, MAR. 31ST, at 2-30, LYCEUM.
At 6-30 and 8-15, MISS A. TAYLOR.
MONDAY, at 7, SOCIAL.

Tickets, 1/3, Refreshments included.
TUESDAY, at 8, OPEN CIRCLE.
WEDNESDAY, at 8, MEMBERS' QUARTERLY MEETING.

THURSDAY, at 3 and 8, MRS. SHAW.
SATURDAY, at 8, WHIST DRIVE.
Admission, 1/-.

Manchester Central Spiritualist Church
ONWARD (LARGE) HALL, 207,
DEANS GATE.

SUNDAY, MAR. 31ST, at 6-30,
MR. T. BOGUE.
SUNDAY, APRIL 7TH, MR. H. E. HUNT
at the Ardwick Picture Theatre.

Manchester Society of Spiritualists,
38, MASELL STREET.

SUNDAY, MAR. 31ST, at 10-30, LYCEUM.
At 3 and 6-30, MR. R. LANE.
MONDAY, at 8, MRS. CLEGG.

TUESDAY, at 8, WHIST DRIVE.
WEDNESDAY, at 3 and 8, MISS BARTON.
SATURDAY, APRIL 6TH, at 7,
SPECIAL WHIST DRIVE, 9d.

SATURDAY, APRIL 13TH, at 7,
SOCIAL AND DANCE, 1/3 inclusive.
Nemo Five Band.

Gollyhurst National Spiritualist Church
GOLLYHURST ST., MANCHESTER.

SUNDAY, MAR. 31ST, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8, REV. G. COLE.

EASTER MONDAY, at 3 and 8,
MISS J. RENTON.
WEDNESDAY, at 3 and 8

SUNDAY, APRIL 7TH, MR. J. W. KIRK.

Longsight National Spiritualist Society
SHEPLEY STREET (opposite Pit)
Entrance, King's Theatre).

SUNDAY, MAR. 31ST, at 2-30, LYCEUM.
At 6-45 and 8-15, MR. G. A. MAYHEW.
MONDAY, CLOSED.

TUESDAY, at 8-15, MRS. M. BRIGGS.
THURSDAY, at 8-15, MRS. SKERR.
SATURDAY, at 8-15, OPEN CIRCLE.

SUNDAY, APRIL 7TH, MRS. BOOTH.

Milea Platting Progressive Spiritualists' Church,
COGLAN STREET, LODGE STREET.

SUNDAY, MAR. 31ST, at 2-30, LYCEUM.
At 6-30 and 8, MR. F. MUDD.
TUESDAY, at 8, PUBLIC CIRCLE.

THURSDAY, at 3 and 8, MRS. BROMLEY.
SATURDAY, at 8, MR. HEY (Oldham).

SUNDAY, APRIL 7TH, MR. ROACH.
SATURDAY, APRIL 13TH to APRIL 20TH,
EIGHT DAYS' MISSION.

Moss Side Progressive Lyceum Church
STANLEY GROVE, MOSS LANE WEST.

SUNDAY, MAR. 31ST, at 2-30, LYCEUM.
At 6-30 and 8-15, MR. A. WAINWRIGHT.
THURSDAY, at 8-15, OPEN CIRCLE,
MRS. BAKER.

SUNDAY, APRIL 7TH, MR. TIMMS.

New Manchester Lyceum Church,
BRUNSWICK STREET, C.-on-M.

SUNDAY, MAR. 31ST, at 10-30 and 2-30,
LYCEUM.
At 6-30 and 8,
MRS. ROBERTS.

TUESDAY, at 8, MISS MILES.
WEDNESDAY, at 8, MEMBERS' CLASS.
THURSDAY, at 3 and 8, MISS SANDIFORD.

FRIDAY, at 8; MEMBERS' QUARTERLY MEETING.

SATURDAY, at 8, WHIST DRIVE, in aid
of Church Funds. Tickets, 9d. each.

SOCIETY ADVERTISEMENTS.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, MAR. 31ST, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.

At 6-30, MRS. M. BRIGGS.
WEDNESDAY, at 8, OPEN CIRCLE.
MRS. WHITELEGG.

Every SATURDAY, at 7-30, SOCIAL.
6d., including Refreshments.

Newton Heath Spiritual Church,
ALLEN STREET, MANCHESTER.

SUNDAY, MAR. 31ST, at 2-30, LYCEUM.
At 6-30 and 8, MRS. A. TAYLOR.

EASTER MONDAY, CHURCH CLOSED.
THURSDAY, at 8, MRS. SHEPARD.
SATURDAY, at 8, OPEN CIRCLE.

Pendleton Spiritualist Church.
New Address:

94, HIGHFIELD CHAMBERS, BROAD ST

SUNDAY, MAR. 31ST, at 6-30,
OPEN CIRCLE.

MONDAY, at 3, OPEN CIRCLE.
WEDNESDAY, at 3, MRS. CLEGG.
THURSDAY, at 8, MRS. ELLIS.

FRIDAY, at 8, OPEN CIRCLE.
SUNDAY, APRIL 7TH, MR. J. E. HART.

LYCEUM every SUNDAY at 2-30.

Salford Central Spiritualist Church,
ST. PHILIP'S PLACE, CHAPEL STREET

SUNDAY, MAR. 31ST, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.

At 6-30 and 8, MISS A. A. BARTON.

MONDAY, NO MEETING.
TUESDAY, at 8, CIRCLE, MR. MORRIS.

WEDNESDAY, at 3 and 8, MRS. PEAKE.
THURSDAY, at 8, MEMBERS' CIRCLE.

SATURDAY, APRIL 6TH, GRAND RE-
UNION AND LADIES' EFFORT. Tea at 5.

Tickets, 1/3 each.
SUNDAY, APRIL 7TH, MRS. EATON.

Milton Spiritualist Church,
BOOTH STREET, ECCLES.

SUNDAY, MAR. 31ST, at 11, LYCEUM.
At 3, OPEN CIRCLE.

At 6-30, LYCEUM OPEN SESSION.
TUESDAY, at 7-30, MRS. WHITING,
Psychometry.

WEDNESDAY, at 3 and 8, MISS LOMAS.
SATURDAY, at 8; OPEN CIRCLE.

Cleethorpes National Spiritualist Church
41, ST. PETER'S AVENUE.

ORDER OF SERVICES:

SUNDAYS, at 3, 6-30 and 8.
MONDAY AFTERNOONS, at 3.

TUESDAYS, at 7-45.

THURSDAYS, at 8, DEVELOPING CIRCLE
FOR MEMBERS.

SATURDAYS, at 7-45.

Visitors to Cleethorpes welcomed to
all Services.

Brighton Central Spiritualist Church
ATHENÆUM HALL, NORTH STREET.
(Opposite Ship Street.)

SUNDAY, MAR. 31ST, at 11-15 and 7,
ANNIVERSARY, MR. HORACE

LEAF, F.R.G.S.

MONDAY, at 8, HEALING CIRCLE.

WEDNESDAY, at 8, ADDRESS AND
CLAIRVOYANCE.

Brighton Spiritualist Church,
MICHELL STREET HALL.

SUNDAY, MAR. 31ST, at 11-45 and 7,
MRS. M. EVANS,

Address and Clairvoyance.

MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.

WEDNESDAY, at 8, PUBLIC MEETING.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

Bournemouth Spiritualist Mission,
CHAMMINSTER RD. (opposite Richmond
1 1/2 Wood Road, BOURNEMOUTH.)

SUNDAYS, at 11 and 6-30.
ADDRESS AND CLAIRVOYANCE.

TUESDAYS at 7-30 & THURSDAYS at 3,
CLAIRVOYANCE and SPIRIT MESSAGES.

THURSDAYS, at 7-30, ADDRESS and
CLAIRVOYANCE.

Local Clairvoyant: MRS. W. G. HAYTER

Chatham Spiritual Society,
AVONDALE HALL, GEORGE STREET.
(Affiliated to the S.N.U.)

SUNDAY, MAR. 31ST, at 11 and 7,
MRS. E. MORRIS,

Address and Clairvoyance.
At 3, LYCEUM.

THURSDAY, 3 and 7-15, MRS. REDFERN.

Dover Spiritualist Society,
NEW HALL, CANNON STREET.
(Entrance: St. Mary's Passage.)

SATURDAY, MAR. 30TH, at 8, and
SUNDAY, MAR. 31ST, at 11 and 6-30,

MRS. LEWIS, S.N.U..
Address and Clairvoyance.

SUNDAY, APRIL 7TH, MRS. CROWDER.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, MAR. 31ST, at 3-30, PUBLIC
CIRCLE.

At 6-15, MRS. SMITH.

Hastings Christian Spiritualist Church
CLAREMONT.

SATURDAY, MAR. 30TH, at 7, MISS M.
MILLS, Psychometry.

SUNDAY, MAR. 31ST, at 11 and 6-30,
MISS M. MILLS.

MONDAY, at 3, MISS M. MILLS, Psy-
chometry.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, MAR. 31ST, at 7, and
SUNDAY, MAR. 31ST, at 3 and 6-30

MR. RAY.

Richmond Spiritualist Church,
(THE FREE CHURCH)

ORMOND ROAD, RICHMOND, SURREY

SUNDAY, MAR. 31ST, at 7-30,
MRS. CLEMENTS,

Address and Clairvoyance.

WEDNESDAY, at 7-30, MRS. G. KENT.

Southend Spiritualist Church,
Corner of HILDAYVILLE DRIVE and
WESTBOROUGH ROAD, WESTCLIFF
(near Chalkwell Park).

SUNDAY, MAR. 31ST, at 11 and 6-30,
MISS L. GEORGE.

THURSDAY, at 8, SERVICE.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL STREET.

SUNDAY, MAR. 31ST, at 6-30,
MRS. FRANCES LEVITT,

Address and Clairvoyance.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, MAR. 31ST, at 11 and 6-30,
MR. A. NICKELS.

THURSDAY, at 3, MEMBERS ONLY.
At 6-30, MRS. WILLIAMS.

How to train The Memory. By H.
ERNEST HUNT. 1/11, post free.

SOCIETY ADVERTISEMENTS.

Barking Christian Spiritualist Church
MUNICIPAL RESTAURANT, EAST ST
BARKING.

SUNDAY, MAR. 31ST, at 6-30,
MRS. NUTLAND.
Circle follows Service.
EASTER MONDAY, NO MEETING.
WEDNESDAY, at 8, MRS. MOTE.

Barnsbury Spiritualist Church,
78, ROMAN ROAD, LONDON, N.7
(opp. Caledonian Tube Station)

SUNDAY, MAR. 31ST, at 7,
MR. JOHN WAITE,
Address and Clairvoyance.
After Service, OPEN CIRCLE.
WEDNESDAY, at 8, OPEN CIRCLE.
SUNDAY, APRIL 7TH, MR. SERJEANT.

Battersea Spiritualist Church,
BENNERLEY HALL, BENNERLEY RD.,
NORTHCOTE ROAD, BATTERSEA.
(Affiliated to S.N.U.)

SUNDAY, MAR. 31ST, at 11 and 6-30,
MRS. E. EDEY.
At 3, LYCEUM.
MONDAY, at 3, SERVICE.
THURSDAY, at 8, Clairvoyance Meeting.

Battersea Christian Spiritualist Church
1, VOLTAIRE RD., CLAPHAM, S.W.

SUNDAY, MAR. 31ST, at 11, CIRCLE.
At 6-30, MISS FLORA MOTE,
Address and Clairvoyance.

Bounds Green Christian Spiritualist Church,
CANNING HALL, CANNING CRESCENT,
HIGH ROAD, WOOD GREEN.

SUNDAY, MAR. 31ST, at 6-30,
MRS. BAXTER,
Address and Clairvoyance.
MUSIC BY ORCHESTRA.

Bowes Park and Palmer's Green Spiritualist Church,
PRINCE'S HALL, GREEN LANES,
PALMER'S GREEN.

SUNDAY, MAR. 31ST, at 11,
MISS JOAN PROUD.
At 7, MRS. E. NEVILLE.
WEDNESDAY, at 8, MRS. ARNOLD, at
Shaftesbury Hall, adjoining Bowes
Park Station.

Brixton Spiritualist Church,
STOCKWELL PARK RD., BRIXTON, S.W.9.

SUNDAY, MAR. 31ST, at 11-15, Service.
At 3, LYCEUM. At 7, MRS. REDFERN.
Address and Clairvoyance.
EASTER MONDAY, NO MEETING.
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8-15, PUBLIC CIRCLE.
SUNDAY, APRIL 7TH, MRS. CAMPBELL.

Church of the Spirit, Camberwell,
THE CENTRAL HALL, HIGH STREET,
PECKHAM, S.E.

SUNDAY, MAR. 31ST, at 11, MRS. E. M.
BALL. At 6-30, MR. C. G. BOTHAM.
Soloist, MR. PHILLIPS.

At 55, STATION ROAD:
NO MEETINGS ON MONDAY and
WEDNESDAY.

SUNDAY, APRIL 7TH, at 11, MRS.
GARDENER. At 6-30, MRS. EDEY.

Chiswick Christian Spiritualist Church
HARVARD TOWERS, 56, HARVARD RD.
(Off Wellesley Road, in rear of
Gunnersbury Station.)

SUNDAY, MAR. 31ST, at 11 and 6-45,
BROTHER JOHN.
Clairvoyance by MRS. HAMMINGTON.
WEDNESDAY, at 7-45, MRS. H. V. PRIOR.

SOCIETY ADVERTISEMENTS:

Central London Spiritualist Society,
MINERVA ROOMS, 144, HIGH HOLBORN,
W.C.1 (Corner of Bury Street).
(Affiliated to S.N.U.)

FRIDAY, MAR. 29TH, NO SERVICE.
SUNDAY, MAR. 31ST, at 7,
MRS. BROWNJOHN.
FRIDAY, APRIL 5TH, MRS. M. LINES.
SUNDAY, APRIL 7TH, MISS THORNDICK.

Independent Spiritualist Church,
NEW MORRIS HALL, 79, BEDFORD RD.,
CLAPHAM NORTH, S.W.4.

SUNDAY, MAR. 31ST, at 6-15,
MRS. W. EDWARDS,
Address and Clairvoyance.
THURSDAY, at 7-15, LOCAL WORKERS.
SUNDAY, APRIL 7TH, MISS GOLDSMITH.

Cricklewood Christian Spiritualist Soc.
ASHFORD HALL, 41, ASHFORD ROAD,
CRICKLEWOOD, N.W.2.

SUNDAY, MAR. 31ST, at 6-30,
MR. STEPHEN FOSTER (Flowers).
WEDNESDAY, at 3, CIRCLE; at 8,
MRS. BAXTER,
Trance Address and Clairvoyance.
THURSDAY, at 3, WHIST DRIVE; at 8,
FREE HEALING.

Crouch End Spiritualist Society,
FELIX HALL, FELIX AV., CROUCH END

SUNDAY, MAR. 31ST, at 7,
MISS M. BARBER.
At 8-45, OPEN DEVELOPING CIRCLE.
THURSDAY, at 3, SOCIAL.
At 8, ALD. D. J. DAVIS.

Croydon National Spiritualist Church,
THE NEW GALLERY, KATHARINE ST.
(Opposite the Town Hall.)

SUNDAY, MAR. 31ST, at 3, LYCEUM.
At 6-30, MRS. BLANCHE PETZ.
Address and Clairvoyant Drawings.
SUNDAY, APRIL 7TH, MISS E. CLARK.

Ealing Spiritualist Church,
8, BAKERS LANE, BROADWAY, EALING.

SUNDAY, MAR. 31ST, at 11-15,
MR. H. GODFERY.
At 7, MR. GEORGE PRIOR.
WEDNESDAY, at 8, MRS. E. CLEMENTS.

East London Spiritualist Association
ROOM 7, EARLHAM HALL, EARLHAM
GROVE, FOREST GATE (Pass through
Main Building to Second Door on Left).

SUNDAY, MAR. 31ST, at 7,
MISS HELEN WRIGHT.
SUNDAY, APRIL 7TH, MRS. CLEMPSON.

Finchley Spiritual Mission,
FERNBANK HALL, GRAVEL HILL,
CHURCH END, FINCHLEY, N.3 (Tram.
and Buses to "Queen's Head").

SUNDAY, MAR. 31ST, at 7,
MADAME ZOE,
Address and Clairvoyance.
THURSDAY, at 8, MRS. E. NEVILLE,
Address and Clairvoyance.

Forest Hill Christian Spiritualist Church
BEADNELL RD., FOREST HILL, S.E.23.

SUNDAY, MAR. 31ST, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, MR. MARESCO MARISINI.
TUESDAY, at 3, MRS. REDFERN.
At 7-30, HEALING CIRCLE.
THURSDAY, at 8, PUBLIC CIRCLE.

Fulham Spiritualist Society,
12, LETTUCE ST., PARSON'S GREEN.

SUNDAY, MAR. 31ST, at 11-30, CIRCLE.
At 3, LYCEUM.
At 7, MR. OSBORNE.
THURSDAY, at 8, MRS. CANNOCK.
SUNDAY, APRIL 7TH, ALD. DAVIS.

SOCIETY ADVERTISEMENTS.

The Fellowship of Spiritualists,
AT "THIRTEEN," MORTIMER TERRACE,
HIGHGATE ROAD, N.W.5.
(Cars 7, 15, 25, Gordon House Stop)

SUNDAY, MAR. 31ST, at 7,
MRS. Y. STOTT and MRS. KING.
THURSDAY, at 3 and 8, MRS. GEORGE.
SUNDAY, APRIL 7TH, MISS GOLDSMITH.

Hackney Spiritualist Church,
240A, AMBURST ROAD, N.

SUNDAY, MAR. 31ST, at 3, LYCEUM.
At 7, MRS. G. ELLIOTT.
TUESDAY, at 8, MEMBERS ONLY.
THURSDAY, at 8, OPEN CIRCLE.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, APRIL 7TH, MISS MADDISON.

Hackney Independent Lyceum Church
41, PEMBURY ROAD, HACKNEY DOWN
(2nd Gateway in Downs Park Road on
left.)

SUNDAY, MAR. 31ST, at 3 and 6-30,
SPECIAL VISIT OF MR. BEN CARTER
and MR. J. ANNABLE, of Halifax.
At 3, MR. CARTER. At 6-30, MR.
ANNABLE, Address and Clairvoyance.
Circle after Meeting.
THURSDAY, at 8, OPEN NIGHT,
Discussion.
SUNDAY, APRIL 7TH, MRS. L. LEWIS.

Hanwell Spiritualist Church
120, UXBRIDGE ROAD.

SUNDAY, MAR. 31ST, at 3, LYCEUM.
At 7, MRS. WIRDNAM.
THURSDAY, at 8, MR. T. W. ELLIOTT.
FRIDAY, at 8, FREE HEALING CIRCLE.

Harringay Christian Spiritualists Mission,
1, SALISBURY PARADE, ST. ANN'S RD.,
HARRINGAY (Side Door, Boot Shop)

SUNDAY, MAR. 31ST, at 11, SERVICE.
At 7, MRS. YORKE.
TUESDAY, at 8, FREE HEALING CIRCLE.
MR. CUMMINGS in attendance.
WEDNESDAY, at 8, MRS. M. GOOD.

Harrow Spiritualist Society,
GREENHILL HALL, STATION ROAD,
HARROW-ON-THE-HILL.

SUNDAY, MAR. 31ST, at 2-45, HEALING
At 3-15, OPEN CIRCLE.
At 6-30, MR. TAYLER GWINN,
Address.
WEDNESDAY, at 8, MRS. BROWNJOHN,
Clairvoyance.
SUNDAY, APRIL 7TH, MR. VOUT PETER.

Hendon Spiritualist Fellowship,
(Please Note New Address)
THE LIBERAL ROOM, 1, BELL TERRACE,
HENDON.
(Opposite "The Bell" Bus Stop)

SUNDAY, MAR. 31ST, at 6-45,
MRS. BODDINGTON.
At 8, HEALING CIRCLE.

Hounslow Spiritual Mission,
68, STAINES ROAD, HOUNSLOW
(opposite the Hospital).

SUNDAY, MAR. 31ST, at 6-45,
MR. BURTONSHAW.
WEDNESDAY, at 3, LADIES' GUILD.
MISS FALLOWS. At 8, SERVICE.
LYCEUM every SUNDAY at 3.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, MAR. 31ST, at 11, MRS.
LELLIOTT. At 3, LYCEUM.
At 6-30, MRS. TUFTNELL.
WEDNESDAY, at 7-30, MISS THORNDICK.
Address and Clairvoyance.
FRIDAY, at 7-45, FREE HEALING.

SOCIETY ADVERTISEMENTS.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, MAR. 31ST, at 3, LYCEUM.
At 7, MRS. E. A. CANNOCK.
THURSDAY, at 3, LADIES' MEETING,
MRS. E. HOLLOWAY.
FRIDAY, at 8, MR. MAX GITTLESON.
SUNDAY, APRIL 7TH, DR. VANSTONE.

Kensington Spiritualist Church,
LINDSEY HALL, THE MALL, NOTTING
HILL GATE.

SUNDAY, MAR. 31ST, at 7,
MRS. M. LINES.
MONDAY, APRIL 1ST, NO SERVICE.

Lewisham Spiritualist Church,
LIMES HALL, LIMES GROVE, LEWISHAM
(Opposite Prince of Wales Playhouse.)

SUNDAY, MAR. 31ST, at 11-15, CIRCLE.
At 2-30, LYCEUM.
At 6-30, MRS. S. D. KENT,
Address and Clairvoyance.
MONDAY, NO MEETING.
WEDNESDAY, at 8, MISS EVA CLARK,
Address and Clairvoyance.

**Little Ilford Christian Spiritualist
Church,**
THIRD AVENUE, MANOR PARK, E.

GOOD FRIDAY, MAR. 29TH, TEA AND
CIRCLE, 1/- Tea, 5 to 5-30. All welcome
SATURDAY, MAR. 30TH, at 7-15, WHIST
SOCIAL. 1/-
SUNDAY, MAR. 31ST, at 7, MRS. POI-
MORE.

MONDAY, NO MEETING.
TUESDAY, at 8, HEALING SERVICE.
Every THURSDAY, 3-30, MISS DYKE'S
OPEN CIRCLE.
SATURDAY, APRIL 6TH, WHIST SOCIAL.
SUNDAY, APRIL 7TH, MRS. NUTLAND.
MAY 14TH, HOUSEHOLD SALE.

Manor Park Spiritualist Church,
Corner of SHREWSBURY ROAD and
STRONE ROAD.

SUNDAY, MAR. 31ST, at 11,
HEALING CIRCLE. At 3, LYCEUM.
At 6-30, MR. MURRAY NASH.
THURSDAY, at 3, SERVICE; at 8,
MISS V. M. THORNDICK.
SUNDAY, APRIL 7TH, MISS L. THOMAS.

Shepherd's Bush Spiritualist Society,
73, BECKLOW RD., ASKEW RD., W.

SUNDAY, MAR. 31ST, at 11,
OPEN CIRCLE.
At 6-30, MR. GOLDSWORTHY.
THURSDAY, at 8, OPEN CIRCLE.

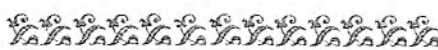
Streatham Christian Spiritualist Church
MADEIRA HALL, MADEIRA ROAD,
STREATHAM (opp. Streatham Station).

SUNDAY, MAR. 31ST, at 11, CIRCLE.
At 3, HEALING CIRCLE.
At 6-30, MRS. P. KINGSTONE,
Address and Clairvoyance.
MONDAY, NO MEETING.
WEDNESDAY, at 8, MRS. JARMAN.
MONDAY and WEDNESDAY Meetings,
SILVER COLLECTION.

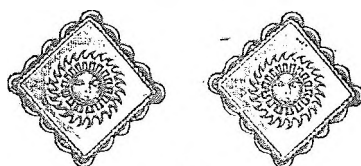
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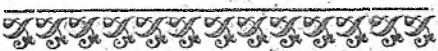
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ON Saturday, Mar. 9th, in the an-
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way villages are going to be helped to
hear the truth of our teachings. Mr.
Cockell, of Harrogate, took the chair,
and also gave some clairvoyant des-
criptions. A vote of thanks was pro-
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vened the meeting. Mrs. Newton, of
Ilkley, invited anyone present to the
Ilkley Mission, which she is trying to
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